PHYSICK

FOR

THE SICKNESSE,

Commonly called the

PLAGVE.

With all the Particular Signes and Symptoms, whereof the most are too ignorant.

COLLECTED,

Out of the Choycest Authors, and Confirmed with good Experience; for the Benefit and Preservation of All, both *Rich and Poore.*

By STEPHEN BRADWELL, of LONDON PHYSICIAN.

LONDON,
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1636.

TO

THE RIGHT HONOVRABLE,

CHRYSTOPHER CLEYTHEROWE

Lord Major, and to

THE RIGHT WORSHIPFVL,

THOMAS SOAME, and IOHN GAYER,
Sheriffes of this Renowned Citie
LONDON.

STEPHEN BRADWELL, wisheth continuance
of all Earthly comforts, and assured Hope
of Heavenly Happinesse.

RIGHT HONOVRABLE,
and
RIGHT WORSHIPFVLL.

ALOMON sayes, *There is a Time to keepe Silence, and a Time to Speake.* From this Rule take I this boldnesse, upon a just occasion to pre- Eccles. 3.7.

present this my duty & care to this Fame-crown'd *Citie*, in *You*; who are indeed *Her Three-fold facultie of life*: I confesse my selfe to *You* a *Stranger*, but yet I am a *Sonne* of *London*: in her womb had I both Birth & breeding. *Her* danger is apparent, Shee grows sick; and *I* (having skil not only to see it, but also to do something hopeful in it) dare not be silent; *It is now my Time to speak*. Let your Noble favors then strengthen this weak Hand which a Sons duty reaches forth to a Mothers support. *Gratefull Pitty* commands me thus to do; and my knowledge both by *Reading* & *Experience* justifies the act. Yet such is the nature of *Detraction* (who is grown a Giant in this Age) that if a man will seem to shew that he knows more in some things then many others; he shall thereby the more embolden those that know lesse to cry him down *I* have cause to speak this, & thereupō have cause also to flie to the shelter of your *Honored wings* for protection; which obteyn'd (as from your *farre-fam'd Goodness I* have assurance, *I* shall) *I* will remaine

To your Honour and your Worships

a most obliged Servant.

STEPHEN BRADWELL.

TO ALL THAT HAVE *Cause to love* LONDON.

Lie not from Her, *because she is* falling sicke; *but rather joyne your* hearts in Prayer, *& your* hands in Bounty to *cheere her up. You* love her, *or at least have cause so to doe: for some of you have received* Pleasures, *some* Profits, *some* Preferments. *You have moreover a long time in her enjoy'd a* secure Peace, *that sweetned the other* Benefits. Prague *cannot boast it, nor many other* Cities *beyond the Seas: You walke in* Scarlet, *when others have waded in* Bloud: *You wore Weapons onely for Fashion, when others were armed perforce: You have seene with* Pleasure *glorious* Musters, *when others have with* horror *felt the* Swords furie. *And now because the peaceful* Dove *has a few sick feathers on her, will you leave her? Do not. In the last great Visitation I found and saw it, that* want *was a main fewel to nourish that infectious flame: It were deep* Ingratitude *to*

let her suffer so any more. Your faire Houses, rich Furniture, delicious Fare, and curious cloathing; yea your full content, and varietie of pleasure will cast it in your teeth, that London *gaue yee all these. Stay then; you that are Rich, to helpe the Poore; and you that haue true skill in Physicke to helpe the sicke. But* Mountebancks goe quack in the Country among the contemners of Learning: *Though Death can doe enough without you, yet you save her reputation, in often taking her office from her. And O* London, *and you that* love her; *suffer not the stayne of vnskilfullnesse to be stucke vpon our* Natives: That you should need the helpe of Strangers, *to whom our constitutions are not so well knowne. A* Spaniard (*as they called him*) *had such grace given him in the last great Visitation, as if no* Englishman *could so well tell how to save the lives of his owne,* English: *but by his worke, his workemanship was knowne to other workemen; And some now live that dare truely say,* many died vnder his hand, that vnder some of ours might (in all likelyhood) have recovered. *I have but my* Mite *to offer, but as much* water *as the* palme of my hand *will hold, to cast into this new-kindled* Fire. *But even this (this little* Booke *I meane) may be so wel vsed, being added to others greater measures, that it may helpe to quench it, ere it rise to a* Flame, *if the* Heavenly Phisitian *see it so good. It is to that end I publish it. That others that had not like experience of the last great* Sicknesse (*as there are but few living now, that tarried here then*) *may hereby receive some help, and instruction: especially in knowing the* Plague *by his true* Signes; *a thing much suspected*

pected in many that take it vpon thē. And for my Self, *I will adde my hearty prayers to* Almighty God *to bee mercifull to this City, and (if it be his blessed will) to sheath his* Sword, *and vnbend his* Bow; *that the dreaded afflictions of* Pestilence *and* Famine *may be averted from vs.*

Graunt this O mercifull Father, for the bitter Sufferings of thy blessed Sonne IESVS CHRIST our onely Saviour

Amen.

This shall be the continuall Prayer of Him,

That truely loves,
and tenderly pityes
LONDON
in her Calamitie,
STEPHEN BRADWELL.

From my Study in Golding-lane, May, 17. 1636.

PHYSICK

PHYSICK FOR THE SICKNESSE.

THE word *Plague* in English, signifieth, *A Sharpe Punishment* of what kind soever. As we may reade many were the *Plagues* inflicted on the *Egyptians*: and some of us in Indignatiō wil threaten to *plague* those that highly offend us. But it is usually and most properly taken for that dreadfull affliction which in *Latin* is called *Pestis*, or *Pestilentia*; in *Greeke* Λοιμὸς, which signifies *A Deadly Fretting*, and it is the same with Λιμὸς ἀ λείπω, *quod efficiat Defectum Hominum*. Or λοιγός, *Pernities seu Exitium*. *Hippocrates* gives it a name of distinction, calling it νόσος ἐπιδήμιος, *Morbus Communis*, a Common or popular Disease.

The Names of the Contagious Sicknesse.

But we must understand that there are two sorts of

Two sorts of Plagues.

of *Plagues* that be *Epidemicall*. Viz. *A Simple, and a Putrid Plague*.

The Simple Plague. *The Simple Plague*,] is *The very Influence of the striking Angell executing the vengeance of God upon the Bodies of Men.* This kind of *Plague* ariseth from no distemper of Blood, putrifaction of Humors, or influence of Starres; but falleth meerely from the immediate stroke of Gods punishing Angell (Such were the Plagues, *Exod.*12 *Num.*11.16.25. Also, 2 *Sam.*24. and 2 *Kings*, 19.) whereof some dye suddenly without any precedent complaint or conceit of Infection. Others againe, though they be sicke before they dye; yet their first taking hath beene after an extraordinary manner. For I observed in the last great *Plague* heere in *London*, (*Anno* 1625.) That some felt themselves manifestly stricken, being sensible of a blow suddainly given them, on the Head, necke, backe, or side: Sometime so violently, that they have been eyther almost, or altogether over-turned: and after these and such like strokes some have dyed, and those that recovered, escaped without humane helpe: For this kind of *Plague*, as it is rare, so it is also by all Art of Man incurable. Therefore no Method but *Repentance*, no Medicine but *Prayer*, can avert, or heale this stroake: Of all *Antidotes* for the *Body*, that *Triacle* which is made of *the Flesh of earthly Serpents*, is the best esteemed: But for the *Soule*, that only which is made of *the Blood of that Brazen Serpent that was lifted up on the Crosse for our sinnes.* Hee that by a lively Faith applyeth the benefit of our Blessed SAVI-

The Cause.

The Remedy

OUR

OURS Sufferings to the sicknesse of his Soule, shall undoubtedly recover (if not health here) heaven hereafter.

The Putrid Plague,] is *a Popular Feaver venemous and Infectious, striking chiefly at the Heart, and for the most part is accompanied with some Swelling, which is eyther called a Blayne, a Botch or a Carbuncle, or else with Spots called G O D S Tokens.* This comes of Putrifaction of the Bloud and Humors in the Body, which it pleaseth God sometimes to make the Instrument of his punishing Iustice, mixing it with the *Simple Plague* before mentioned. *The Putrid Plague.*

This Purrifaction may be caused by the Influence of the *Starres*, who doe undoubtedly worke upon all sublunarie bodies. For Astrologers are of opinion, that if *Saturne* and *Mars* have dominion (especially under *Aries*, *Sagitarius*, and *Capricorn*,) a *Pestilence* is shortly to be expected. Or if these two (the most Malevolent) be in Opposition to the gentle Planet *Iupiter*; as the *Poet* singeth: — *The Causes.* *The Starres*

Cælitùs imbuitur tabe efflatilis aura
Mars quando obijcitur Falcifer enensq; Iovi.

The *Windes* likewise are led into theyr motions by the motions of the *Starres*; The *Planets* (especially the *Sunne*) by extracting the earths exhalations (which are the substance of the Winds) doe set them so on worke. And the *Windes* are some by nature wholsome, and some unwholsome. The *South-wind* blowing from the *Meridi-* *The Windes.*

an is of nature hot and moyst, and full of showers. Now when by the influence of the *Planets*, this *Wind* bloweth long and bringeth continuall raine, it causeth much moysture in all Airie and Earthy bodies, and so much the more by how much the milder it is. This moysture being in such abundance cannot be digested nor attenuated by the *Sunnes* heat; and therefore setling together it must needs putrifie; and that so much the sooner, because the heate of the *Sunne* (not being able to extract all) does inflame the remnant, by which inflamation the putrifaction becomes the greater. In this manner are the *windes* in cause: and moreover they doe sometimes transferre the Contagion from one region to another; as *Hippocrates* affirmes the *Plague* to be brought over the Sea from *Æthiopia* into *Greece*, by the *South-wind*.

The Cure of these Causes is the same with the former.

Now if the *Starres* be *pestilently* bent against us, neyther *Arts* nor *Armes*, *Perfumes nor Prayers*, can prevaile with them, who have neyther pitie nor sense, nor power to alter their appointed motions. But *Hee* that commandeth their course, and altereth them at his pleasure: *Hee* that made the *Sunne* and *Moone* to stand still for *Iosuah*, yea drew the *Sunne* tenne degrees backe for *Hezekiah*, and caused the *Starres* to fight in their courses against *Sisera*. *He*, and *He* onely is able to heale all infections that can arise from their influences. *The Cure* of this *Cause* therefore is the same with the former.

Common Causes.

Other *Causes* there be also of this *Putrid Plague*. Namely, corrupt and unwholsome Feeding, stenches

ches of unsavorie and rotten Dung-hils, Vaults, Sinckes, Ditches and dead Carions; as the *Poet* affirmes; —

Corpora fœdè iacent, vitiantur adoribus aura.

These are the *Maintaining Causes* of the *Contagion* after it is begun. So is likewise the unseasonablenesse of the *Weather: Quum tempestivè intempestivè redduntur:* as sayth *Hippocrates*, When the weather is unseasonable for the season of the yeare; being hot when it should be cold, moyst when it should be dry: and on the contrary.

This kind of *Plague* is by *Art curable* in as many as it pleaseth GOD to send and sanctifie the right meanes unto.

The former is most properly called *The Plague*, being the immediate *Stroke of Gods hand. This, The Sicknesse*, because infectious, and many times Curable. *The Putrid Plague, is rightly called the Sicknesse.*

For this therefore doe I intend to prescribe a course of *Physicke*, such as both my much reading, and also my manifest Experience in the last great *Visitation*, have preferred to my best approbation.

Wherein I will first open the way of *Preservation*, after that, shew the *Signes* of being *Infected*, and then the *Course of Cure*. *The Method of this Treatise.*

In the way of *Preservation*, it is first necessary to be considered, whether it be *Infectious*, or no: And then who are most or least subject (according to naturall reason) to receive this Infection. *Preservation.*

This *Putrid Plague*, is (as I have sayd i.. the Defini- *The Plague is Venemous.*

Definition) *venemous*, which is granted of all both Physitians and Philosophers. Now by *Venom* or *Poyson*, we commonly understand some thing that has in it some dangerous subtle quality that is able to corrupt the substance of a living body to the destruction or hazard of the life thereof. This working is apparent in this *Sicknesse*, by his secret and insensible insinuation of himself into the *Vitall spirits*, to which as soone as hee is gotten, he shewes himselfe a mortall enemy, offering with suddaine violence to extinguish them. His subtle entrance, his slye crueltie, his swift destroying; the unfaithfulnesse of his *Crisis*, and the other *Prognostick signes*; and the vehemencie, grievousnesse and ill behaviour of his *Symptomes*, all being manifest proofes of his *venemous quality*. For in this Disease the *Seidge*, *Vrine*, and *sweat*, have an abhominable savour, the breath is vile and noysome: Ill coloured *Spots*, *Pustles*, *Blisters*, *swellings*, and *vlcers* full of filthy matter arise in the outward parts of the Body: Such as no superfluitie or sharpnesse of Humors, nor any putrifaction of matter (without a *venemous qualitie* joyned with it) can possibly produce.

It is Infectious.

But though it may thus by the Learned be acknowledged to be *Venemous*; yet is it by many of the *Ignorant* sort conceited not to be *Infectious*.

To satisfie such, I define *Infection* or *Contagion* to be *That which infecteth another with his owne qualitie by touching it, whether the medium of the touch be Corporeall or Spirituall, or an Airie Breath.* Of this kind there are divers *Diseases* that are *infections*,

fectious, though not so *deadly* as the *Plague*. As for Example, *Itch* and *Scabbinesse*, *Warts*, *Measels*, *small Pox*, *the Veneriall Pox*; these by rubbing, and corporeall touches doe *infect*: Also *soare Eyes* doe by their *Spirituous beames infect* other eyes: And the *Pthisick* or putrified Lungs doe by their corrupt breath infect the lungs of others. But the Plague infects by all these ways, and such sicke bodies infect the outward Aire, and that Aire again infects other Bodies. For there is a *Seminarie Tincture* full of a *venemous quality*, that being very thin and *spirituous* mixeth it selfe with the Aire, and piercing the pores of the *Body*, entreth with the same *Aire*, and mixeth it selfe with the *Humors* and *spirits* of the same Body also.

For proofe of this, we see by daily experience, that Garments, Coffers, nay walls of Chambers will a long time retaine any strong sent, wherwith they have beene fumed. Now the *Sent* is meerly a *Qualitie*, and his *substance* is the *Aire*, which is also the *Vehiculum* wherein it is seated and conveighed. So does the *Pestilent Infection* take hold, though not sensibly (for the strongest Poysons have little taste or smell) yet certainly; as experience testifies: for *Garments*, and *Houshold-stuffe* have beene infected, and have infected others. As *Fracastorius* tels of a *Furred-Gowne*, that was the death of 25. Men in *Verona*, *Anno* 1511. who one after another wore it, thinking still they had ayred it sufficiently. And if *Alexander Benedictus* may be beleeved, *Feather-beds* will keepe the *Contagion* seaven yeares. Other experiences we have

also

also of *live Poultry*, which being applyed to the *soares*, are taken away dead, having not been wounded, crushed, nor hurt any whit at all. And many that have beene Infected, have plainly perceived where, and of whom they tooke it.

Object. But (say some) then why is not one infected as well as another? I have eaten of the same dish, drunk in the same cup, and lyen in the same bed with such sicke ones, and that while their Soares were running: yet never had so much as my finger aking after it.

Answ. To this I answer, there may be Two speciall *Causes* for this. The first and Principall *Cause* is the *Protection of the Almighty*, which preserves some as miraculously as his *Iustice* strikes others. Thus through his Mercy he often preserves those that with faithfull and conscionable care doe Christian offices about the Sicke; being warrantably called thereto, and not thrusting themselves eyther presumptuously, or rashly into the businesse without a just, and reason-rendring Cause. For *GOD has given his Angels charge over vs, to keepe vs in all our wayes*, as the *Psalmist* sings.

And secondly, every *pestilent Contagion* is not of the same nature, nor hath equall conformity with every *Constitution*, *Age*, or *manner of Living*: For some *Contagion* is apt to infect onely the *Sanguin complexion*, some the *Cholericke*, some the *Phlegmaticke* onely: Some *Children*, some *Youths*, some those of *Ripe age*, some *Antient people*; some the *Rich*, and other the *poore* onely.

And

And where the *Seminarie Tincture* hath no *Analogie*, there is none, or verie slight *Infection*.

And first those are most apt to be *Infected*, that have *thin Bodies* and *open pores*; and whose *hearts* are so *hot*, that they need much attraction of Aire to coole them.

Who are most apt to be Infected.

Also, they whose *Veynes* and *Vessels*, are full of *grosse humors*, and corrupt juyces (the *venemous matter* being thicke, and therefore unapt to breath through the pores) their *putrefaction* is increased by the inward heat, and so driven to *malignitie*; and thence onward to a *Pestilent qualitie*. Hence those bodies that are moist and full of *Phlegmaticke* humors, whose veines are straight (and therefore apter to intercept then entertaine those well well concocted juyces that would make the purest Bloud) and the thicknesse of whose skin denies the transpiration of excrements: these are easily polluted and infected.

And such are *Women*, especially *women with childe*; for their bodies are full of excrementitious humors, and much heat withall, which is as oile and flame put together. Also *Virgins* that are ripe for marriage, are apt to receive infection, and being once stricken, seldome or never escape without great meanes. *Quia spirituosum semen in motu cùm sit facilè succenditur; vel quia intus detentum facilè corrumpitur, & in veneni perniciem abit. Mindererus de Pestilen. c. 10.*

Also *young Children*, in regard of their soft, tender, and moist bodies; and likewise becaus they feed on moister meats, and feed with more appetite then judgment.

Likewise, the more *Pure and delicace Complexions*, whose bloud is finer and thinner then others, is so much the more apt to receive mutation: and the *Contagion* insinuates it selfe into all the humors; But first and most easily into *Bloud*; *Choler* next, more slowly into *Phlegme*, and most rarely into *Melancholy*.

Those that are *fearefull* likewise, as I shall prove anon, when I treat of *Passions of the Minde*.

Those that are very *Costive*, or have their *water-stop'd*; the noysome vapours that are by these excrements engendred, make the body apt to infection. And such as in former times have had customary *evacuations* by *sweat*, *Hæmerrhoids*, *Vomitings*, *Menstrua*, *Fontanels*, or other like vents for noxious humours; and have them now stopped.

Those that *Fast* too long (their bodyes being emptie) receive more ayre in then they let out: and (their spirits being weakned for want of due nourishment) they have lesse strength to resist the contagion.

On the other side *Gluttons* and *Drunkards* (let them argue what they will for the filling of the veynes, as they use to say, to keepe out the evill ayre) can never be free from crudities and distemper'd bloud; which easily takes infection: As *Hippocrates* testifies, when he sayes: *Corpora impura quo magis aluntur; eò magis laduntur.* Impure bodyes the more they are nourished the more they are endangered.

Poore

Poore people (by reason of their great want) living sluttishly, and feeding hastily and unwholsomly, on any food they can with least cost purchase, have corrupted bodyes, and of all others are therefore more subject to this *Sicknesse*.

And yet the *Rich* are also as subject in too much pampering dyet, bringing themselves thereby to an *Athleticke habit*, which *Hippocrates in the third Aphorisme of his first booke*, proves to be very dangerous at all times.

Furthermore, *neareness of Bloud or Kinred*, by *Sympathy* of nature, is another aptnesse.

And lastly, those that are continually *conversant with the sicke*, are in greatest danger, though many escape through Gods mercifull protection.

But *Old folkes*, whose bodyes are cold and dry, *Confident Spirits*, whose very courage is an *Antidote*, if they keepe their bodyes cleane by a regular course of life. And those that have *the Gout*, in whom the nobler parts of the body doe expell the noxious humors to the ignobler.

Who are least subject to bee Infected.

Milch-Nurses because their Children sucke the evill juyces from them with their milke. These are in the way likely to escape: but if the Nurse be infected, the childe cannot recover it.

Also those that have *Fontanels*, or *Any* other kinde of *Issue*; as *Vlcers*, *Hamerrhoids*, or plenty of other *evacuations*, whereby the hurtfull humors are dreyned away.

And lastly, those *that keepe themselves private*; using good *Antidotes* and meanes præservative: such are least subject to Infection. *Diogenes Laertius*

tius lib 2. sayes, that *Socrates* (by temperate and discreet diet) lived in *Athens* divers *Plague-times*, yet was never touched with it.

Preservatio by Diet. Now what this *Dyet Preservative* is, I will briefly shew you.

Dyet consists of Sixe Points.

viz.
- *Ayre.*
- *Meate* and *Drinke.*
- *Repletion* and *Evacuation.*
- *Exercise* and *Rest.*
- *Sleepe* and *Watching.*
- *Passions* of the *Minde.*

They are composed also in these two Verses.

Aër, Esca, Quies, Repletio, Gaudia, Somnus:
Hæc moderata juvant, immoderata nocent.

These indeed are the sixe *Strings* of *Apollo's Viall*, wherein consisteth the whole harmonie of health. If these be in tune, the body is sound. But any of these too high wrested, or too much slackned (that is immoderately used) makes a discord in nature, and puts the whole body out of tune.

For *Ayre* first.

What Aire is wholsome. *Ayre* is that which we draw in with our breath continually, and wee cannot live without it one minute; for it is the food of our Spirits, and therefore we had need take heed that the ayre we draw be pure and wholsome. The whold streame of Opinion runnes upon *a cold and dry Aire*, so commending the *North* and *East windes*, as most whol-

wholsome: and condemning the *Hot* and *Moist Aire* engendred by the *South* and *West winds*, as the fittest matter for infection, because most apt to putrefaction. So *Hippocrates* (*in the 2. of his Epidem.*) saith, that *in Cranon a Citie of Thessalie, there arose putrid Vlcers, Pustuls, and Carbuncles, through the hot and moyst constitution of the ayre.* And *Galen* (*in 1. de Temperam. c. 4.*) assumeth, that *the hot and moyst constitution of the ayre, doth most of all breed pestilent diseases.* And from these mouthes, a multitude of late Writers have learnt to speake the same thing. Yet we know that the hot and dry weather also, may cause contagious ayre. So saith *Avenzoar in his 3. Booke, 3. Tract. and 1. chap.* And *Titus Livius* (*in lib. 1. decad. 4.*) recordeth, that *Rome* was infected with the *Plague by a Hot and Dry distemper of the Aire.* We also may remember, that the *Summer* 1624. was an extreame dry and parching *Summer*: and we cannot forget that this last *Summer* was not much unlike it. The *Contagion* indeed this yeare was begotten beyond Sea, and was rak'd hither in sicke bodyes; but our *Ayre* I feare will prove a Nurse though not a Mother to it: This *Spring* answering to the fore-past *Summer in heate and drouth.*

What most unwholsom.

Now to avoyde the mischiefes of unwholsome ayre; *Hippocrates* the Prince of Physitians, (*in his Booke de Natura humana*) gives this counsell, *Providendum est ut quàm paucissimus aëris influxus corpus ingrediatur, & ut ille ipse quàm peregrinus existat: Regionum etiam locos in quibus morbus con-*

How we may guard us frō unwholsome Aires.

 sistit,

sistat, quantum ejus fieri potest permutare oportet.

Others advise in threee words. *Citò, Longè, Tardè*, which *Iordanus* calls an *Antidote made of 3. adverbs*, thus versifying upon them.

Hæc tria tabificam pellunt adverbia Pestem;
Mox, Longè, Tardè; Cede, recede, redi.

But I will not teach to flee; for too many with *Dedalus* put on wings the last great visitation, that with *Icarus* dropt downe by the way. Onely my counsell is this. Let every one keepe himselfe as priuate as he may: Shun throngs of people, and all wet, close, and stinking places. Walke not abroad before, not after Sunne. Keep moderation between heat and cold in all things; yet rather encline to heate a little, because of drying up superfluous moystures. Let the streets bee kept cleane; washing the channels every morning and evening, and sweeping away all durt, leaves, stalkes, and rootes of hearbes, and offals; leaving no dunghils nor other noysome matter in the streets. Also in the evenings it is good to purifie the ayre with *Bonefires*, but especially with *Fireworkes*: or rather with *discharging of peeces*: for *Gunpowder* is exceeding drying by reason of the *Salt-peeter* and *Sulphur* with which it is made, and by the crackes that it gives, the Ayre is forcibly shaken and attenuated, and so opened to let in that purification, which is immediately made by the fire that goes along with it. This way is commended by *Levinus Lemnius, de Occultis Naturæ Mirac. lib.2.cap.10.* Also by *Crato in consilio* 275. By *Raymundus*

The Authors counsaile for without doores.

But the water is most to be vsed in hot and dry, the fire in hot and moyst weather chiefly.

mundus Mindererus lib. de Pestilentia cap. 20. and all the late Writers.

Within doores observe, that little houses must not be pestered with many Lodgers, for it is best (for those that are able) to have shift of *Beds* and *Chambers* to lie in, that the ayre in them may be kept free and sweet. Keepe every roome daily very cleane, leaving no sluts corners. Let not *Water* stand so long in any vessell as to putrifie; which in hot weather it will soone doe. Make *Fires* every day in everie roome, in quantitie according to the largenesse of the roome, and the temperature of the weather. Perfume them and all the houshold-stuffe in cold and moist weather with *Frankinsense, Storax, Benjamin, Pitch, Rosin, Lignum aloes, Lignum Rhodium, Iuniper-wood,* or *the Berries.* In hot and drie weather with *Rose-water* on a hot Fire-shovell, or some such like coole fume in a perfuming-pot. Strew the Windowes and ledges with *Rew, Wormwood, Lavender, Marjoram, Pennyriall, Costmary,* and *such like* in cold weather; but in hot with *Primroses, Violets, Rose-leaves, Borrage,* and such cooling scents.

For within doores.

For *Garments*, avoide (as much as may bee) all leather, woollen, and furres: also velvets, plush, and shagge. Choose such as may be *watered*, as *chamlets, grograms, paropas, philip and chenyes,* and such like: for their gumminesse excludeth the infectious aire best. Have shift, and shift often; and still as cloathes are left off, perfume them well.

Garments best guarding the vitall parts.

Beware of buying old clothes, Bedding or such like stuffe: for if they have beene used by the

the infected, they are verie dangerous, as I told you before in the authoritie of a *furr'd Gowne*, and *Feather-beds.*

What to hold in the mouth

Carrie in your mouth a peece of *Citron-pill*, or for want of that, of *Lemon pill*; *a Clove*, or *a peece of Tormentill Root.* Or if any will resort to me in *Golding lane*, I will soone provide for them *Lozenges* to hold in their mouth, fit for their constitution, and such as I have had good experience of, the last great Plague time.

What to smell to.

Carry in your hand a *Lemon stucke with cloves*, *sweet Marjoram*, *Lavender*, *Balme*, *Rew*, or *Wormwood*; as the constitution of your braine shall require. For beleeve by my experience, that many did enflame their braines, and so fell into the Sicknesse they shunned in the last great Contragion, by smelling to, and carrying things in their mouthes too hot for their complexion. *Camphor* also, though it be accounted an excellent coole fume for ill aires, yet those that have *cold and weake stomacks* are very much weakned by the use of it.

Camphor.

But beware of *unsavourie smels* and stinking odours: For though *Dioscorides* commends *Galbanum*, and *Cardan* the burning of *Leather*, *Averroes* a *potion of Vrine*, and others the smelling to *Horse-dung*: yet I stand to it, that sweet and pleasing odours are more proper; because they dilate, restore and comfort the Spirits; whereas the contrary doe contract, and repugne them; and so weaken the faculties. *I intend to have also preservative waters to dip Spunges in for severall*

consti-

Constitutions, to be carried in Boxes to smell to: As also, *preservative Pomanders of choyse vertues.*

The next point of *Dyet*, is *Meat and Drinke.* Let your meate be alwayes good and sweet, temperate betwixt hot and cold, and not too moyst or flashie: easie of digestion, and such as makes the best Bloud. *Meate and Drinke.*

Such are *Beefes*, *Mutton*, *Lambs*, *Kid*, and *Coney*. *Turkey*, *Capon*, *Pullet*, *Partridges*, *Pheasant*, *Pigeons*, *Turtles*, *Larkes*, *Black-birds*, *Thrushes*, and *Finches*. All *Water-fowles* are naught. The *Hearts* of Red and Fallow *Deere*, are speciall good: so also are those of young *Steeres*, *Calves*, *Kids*, and *Lambes*: beeing cordiall, both by reason of *Sympathy*, and *solidnesse* of the flesh, which causeth them to be the lesse corruptible. *Flesh.*

Of *Fish*, (which should be eaten but seldome, though it be of the best kinde) the elected are *fresh Salmon*, *Trout*, *Barbell*, *Shrimps*, *Playse* and *Flounders*, (when they are firme, not flashy) *Smelts*, *Makarell*, *Gudgion*, *Mullet*, *Soales*, *Gurnard*, *Lobster*, and *Cray-fish*. But *Eeles*, *Lamperns*, and *Lampreys*, with all such as delight in Mud, are to bee avoyded. *Fish.*

Egges of *Hennes* and *Turkeys*, are good. *Egges.*

Oyles and *Butter*, are kindes of *Antidotes* against venome; and *Butter-milke* may now and then be used by hot Constitutions. *Oyle and Butter.*

Fruites must be eaten but sparingly. *Fruites.*

Those that wee may be most bold withall, are

sowre Cherries; *Plums*, and *Gooseberries* before they be full ripe, having a sowre taste. Also *Peaches*, *Quinces*, *Pomgranads*, *Oranges*, *Limons*, *Medlars*, *Services*, *Mulberries*, *Raspes*, *Strawberries*, and *Currans*, which being not full ripe are astringent, but ripe doe loosen the body. But of *Walnuts*, *Filbers*, and *Small-nuts*, the elder are the better. *Dryed Fruits* also are good, whether they bee *Peares*, *Plums*, *Cherries*, *Figs*, *Raisons*, or *Prunes*. Moreover, *Pease*, *Beanes*, and *Artichokes*, may be used sometimes by leane and spare Bodies. If other Fruits that are colder and moyster bee longed for; eate after them an *Orange* with a little *fennell* and *salt*.

Rootes. The best *Rootes* are *Onions*, *Leckes*, and *Radishes*, for these are vertuous against venome. But they offend hot heads, and weake eyes.

Hearbes. Of *Herbes*; *Rue*, *Wormwood*, *Balme*, *Mints*, *Pennyryall*, *Rosemary*, *Sage*, *sweet Marjorum*, and *Time*. For *Sallets* and *Sauces*, *Burrage*, *Buglosse*, *Violets*, *Fennell*, and especially *Sorrell*; *Olives* also, and *Capers*.

Sharp Sauces. *Vineger*, *Verjuice*, *juice of Limons* and *Oranges*; which for their dryenesse resist putrifaction, and for their coolnesse, Feavors. But those colder stomackes that are offended with them, may temper them with Wine and Spices. Yet there must be cautious usage of hot *spices*, and *all salt meates*, lest they inflame the Bloud; though in regard of their drying and heating quality they be usefull in some bodies, and at some times; especially for cold and waterish stomackes: Others must mixe them with Vineger, Verjuice, or the juice of Limons or Oranges.

Note

Note here, That *Vineger* is of a speciall vertue against putrifaction, as AMBROSE PARET in the 8. Chapter of his *Booke of the Plague*, proveth, by the use of it in washing dead bodies with it before they are Embalmed, that they may keepe sweet the longer. But it is not so good for *Women*, because it offends the *Mother* (as CRATO affirmeth, *Consil.* 275.) therefore they must allay it with white Wine and Sugar. *Vineger good.* *But not for Women.*

Note also, that *Cabbages*, *Colemonts*, *Lettuce*, *Pompions*, *Musk-Mellons*, and *Cucumbers*, are very dangerous meates in contagious times; neither doe I approve of any other rootes, then *Garlicke*, for rusticke bodies; and for others *Onions*, *Leekes*, and *Radishes* (as I said before) onely. *Dangerous things.*

Roasting is the best way of dressing *Flesh*, and *Frying* or *Broyling* of *Fish*. *Dressing of Meates.*

Broths are but for *Sicke* and *weake ones* fit: And then they must be sharpned with a little Vineger, or juice of *Lemmons*. For (as MANARDUS sayes, *lib.* 5. *Epist.* 3.) the body ought rather to be dried then moystened. *Broths.*

And so then for *Drinke*, it must be as little as may well be borne; good and pure, whether it be *Beere*, *Ale*, or *Wine*, (for *Mede*, *Vsquebaq*, *Bragget*, *&c.* I account them rather Medicines then parts of Food) But neither heady, too sweet, nor too small. To a weake stomacke and a feeble Nature, *Wine* is an *Antidote* against all Poysons; as CELSUS *lib.* 8. *de Re Medica cap.* 27. affirmeth. And *Senectus in summa est medicina*, as ARETUS teaches, *Tetr.* 1. *serm.* 4. *cap.* 30. But let not those that *Drinke.* *Wine for whom fit.*

are young and strong, make a common use of them in Contagious times: For it must needs breed Inflamation, after which followes Putrifaction, which is a fit host to entertaine such an ill guest as the *Pestilence*.

Bread. *Wheaten-Bread* of a Day old, and a little leavened is absolutely the best for healthy people. *Light Biskets* also with *Anise-seeds* is very good.

Quantity of Meate and Drinke. For the strict *Quantitie* of Eating and Drinking, I cannot stint every mans stomacke; but must conclude with HIPPOCRATES, *Aph.* 17. *lib.* 1. *Concedendum est aliquid Tempori, Regioni, Ætati, & Consuetudini.* The Season, Place and Custome, must beare some sway in these things. Only beware of Sacietie or Glutting: For the same *Hippocrates* in his 17th. *Aphorisme*, in the 2, Booke. Sayes, that *Meate and Drinke immoderately taken, causeth Sicknesse*. For *from thence arise Crudities*, which (sayth GALEN, *in Comm.* 2. *in Hippocr. de Natur. Humana*) breed new Diseases. Therefore hearken to AVICEN, *Who adviseth alwayes to rise from Meate with some remainder of appetite: for within halfe an houre, or thereabouts, as soone as the meate first eaten beginneth to digest, our hunger ceaseth. lib.* 1. *Fen* 3. *Doct.* 2. *cap* 7. And hence it is, that some (greedily following the sense of their appetite onely) over-charge their stomackes even to vomiting, before they feele themselves satisfied: because though the vessell be over-full, yet appetite is not appeased till Concoction have begun her worke upon some part of that which is already received.

And

And here I cannot but justly taxe those that give up themselves to disorderly *Diet*. For the lives of many are so monstrous, that HELIOGABALVS was but a pingler to them. *Gluttony & Drunkenesse*

The *Dutch* may yeeld up theyr seas of Drinking, and strike sayle to the *English*. Men loose theyr good names, and are faine to get new ones, as to bee called *Blades* and *Roarers*, as if they had beene begotten by drunken *Cutlers*, or *bruitish Bulls*. There was one DIOTEMVS of *Athens*, that was called the *Tunnell*, for his filthy delight in Drinke, and drinking in a Tunnell. What doe many in this Land (too too many in this Citie) but rise to Drinke, drinke to fall, fall a sleepe of necessity, and ere they are halfe sober, fall a drinking drunke againe. That as VALERIVS AVRELIANVS the Emperor was wont to say of BONOSVS, a *Spaniard*, *Such are borne, not to live, but to drinke.*

If any of that Luxurious sect beate this time sober, let them but listen to the testimonies of learned Experience, and they will tell them into what bodily dangers they plunge themselves by this detestable disorder. *The dangers of Surfetting.*

HIPPOCRATES has an *Aphorisme* to this purpose, that *Meate and Drinke immoderately taken causeth Sicknesse.* *Lib. 2. Aph. 17.*

PAVLVS ÆGINETA goes yet further, saying; *That the Veynes being filled too full, are afflicted, distended, or else broken: obstructed, filled with winde and over-charged.* And of all diseases, hee affirmeth, That *over-charging of the vessels is the worst.* *De Re Medica lib. 1. c. 32.*

In com. 2. Hipp. de Natu. humana. GALEN affirmes, that *Drunkennesse, and Crudities* (which arise from intemperance) *doe breed new diseases.*

Li. de Causis Morborum, cap. 3. And in another place, he sayes, *Whereas Wine moderately taken increaseth Naturall heate; as being his proper aliment: by Drunkennesse commeth Astonishment of the Braine, Falling sicknesse, or some maime either to sence or motion. And so, the best meates which afford most nourishment, being immoderately eaten, ingender cold Diseases.*

De Removendis Nocumentis in Regimine Sanitatis Tract. 4. cap. 1. But AVICEN more particularly layes downe the dangers that follow this over-repletion, in these words. *Eating much nourisheth not; but fills the Body with Crudities, and raw humors, stops the pores, weakens the powers of Nature; causes putrifaction, mixed feavors, short breath, Sciatica and joynt Aches.*

Ibidem, cap. 19. Againe, in another place hee speakes *Drinking*, thus: *Much drinking of Wine in Sanguine and Cholerick Complexions, over-heats the bloud, and causeth Choller to superabound; and by too much repletion of the veynes and Vessels, there may follow a hot Apoplexie, and suddaine death. In Cold Complexions, it breeds diseases of the Sinewes; and that for two causes. The first is the over-moystning of the Nerves; the other the turning of the drinke into Vineger before it it can passe through the Body. So the Nerves are by the former relaxed, and by the latter corroded, whereupon followes the cold Apoplexie, Astonishment, Sensiesnesse, Lethargie, Palsey, Trembling of the Limbes, and convulsions of the Mouth.*

And what these have said of *Wine*, the same is true likewise of all *other strong Drinkes.* I hope

these

these lines will keep such men the soberer in this dangerous time; and in that sober tune, the time may touch their hart strings so, that *Sobrietie* may let in *Religious meditations* (which *continuall Drunkenesse* has lock'd out of doores.) And then *Repentance* may draw them to GOD, and him neerer to them; and so they may become new Creatures. *Which the Father for his Sonnes sake grant.*

Restorative Diet for sick ones.

In the meane time, let those that are in health eate Flesh; but the *Sicke* the *Iuices* of them rather, because aliment must be made more easie and quicke for their supply. And for such weake ones, *Veale*, *Chicken*, *Caponet*, *Partridge*, *and Pheasant*, are to be boyled till all the vertue of the meat be boyled out, and then the Broth to be strained hard, that the flesh may be left juicelesse, so will all the strength of the meate be in the broth; which you may spice with some of these powders following:

Take of *Red Saunders* halfe an ounce, *Cynnamon* iij. drams and halfe, *Saffron* halfe a dram.
Make them into fine Powder.

Or else

Take of *Cynamon* halfe an ounce, *Cloves* and *Saffron*, of each halfe a dram, *Red Corall* ij. Scruples. And the weight of all in *Sugar*.
Make of them a fine Powder.

But Women (*dum Menses effluunt*) must not use *Saffron* so much. For such therefore this Powder is better.

Take

Take *Harts-horne*, red and yellow *Saunders*, of each ij. drams, *Cloves* and *Cynamon*, of each one dram.

Make a fine Powder.

Let all be more sparing in Dyet now, then at other times: Eate little, and Drinke lesse. But never goe out of doores Fasting.

Antidotes. Take therefore first of some *Antidote*, of which kind the Apothecaries shops are (or ought to bee) alwayes stored with these:

	That is,
Theriaca Andromachi,	*Venice Triacle.*
Theriaca Londinensis,	*London Triacle.*
Mithridatium Damecratis,	*Mitridate.*

Electuarium de Ovo Imperatoris,
Antidotus magna Mathioli,
Confectio Liberans,
Dioscordium. Of any of these, take the quantity of a *Nutmeg.*

Confectio Alkernes,
Confectio de Hiacymtho.

Of eyther of these, take the quantitie of an *Hazell-nut.*

If you would choose to take a *Powder* rather; *Pulvis Contra Pestem Montagnanæ.* halfe a Dram.

Of *Waters*, there is —

Aqua Angelica,
Aqua Theriacalis. Of eyther of these halfe an Ounce, either with *white Wine* and a few drops of the *juice of a Limon*;

Or,

Or, *Aqua Bezoartica Langii. Aqua Caelestis Mathioli*, for the richer sort, with a drop of *Oyle of Vitriol*, in halfe an ounce of eyther.

But for such as abhorre the taste of Physicke, and had rather take their Antidote in forme of *Pills* then otherwise; let a skilfull Apothecarie make this *masse of Pills*.

Pillula Marsilii Ficini.

℞. Zadoaria, ligni aloes, agrimonia, crocl, Aristolochia rotunda, Dictamni, gentiana, cort. citri, sem. citri, ana scrup. 1. Coriandri prapet. tormentillæ, santali rub. corallii, rub. spodii, Myrobalan. Emblic. ana drach. 2. Terra sigill. drach. ij. Boli Armeni drach. 3. Cum Syrupo ex Acetositate citri fiat Massa.

Of which ten, fifteene, twenty, or two shillings graines may be taken at once in one, or two, or three *Pills*, as the party can swallow them in bignesse.

Those that are offended with the heate of *Triacle*, or other of the hot Antidotes above named: may use this *Opiate* made by an Apothecarie, which is excellent for hot complexions.

Opiata frigida Palmarii:

℞. Flor. bugloßi, borraginis, cariophyllorum, ros. rub. horum separatim conditorum ana. unc. 1. Terra Lemnia, boli Armeni, scobis cornu cervini, una drach. ij. Margarit. prapert. drach. 1. ambari grisei, scrup. ß. Syr. de succo Bugloßi, q. s. Fiat Opiata, s. a.

The dose is the quantity of a *Nutmeg.*

For Women with childe. Neither must women with childe be over-heated with common *Antidotes.* Therefore theirs must be onely of *Terra Lemnia, Bole Armoniack, Harts-horne; Conserves and Syrups of Roses, Violets,* and *Betony.* Or a little *Mithridate,* with twice as much *conserve of Borrage or Buglosse.* Likewise, the *species de gemmis frig.* or of *Diamargar. frig. in Borrage, Buglosse, and Carduus water.* Or else such may have this Antidote made for thē.

Rs. Cornu carvi, Cynamomi, nucis moschatæ, santalorum omnium, ana drach. I.
Rad. Angelicæ, tormentillæ, Enulæ, camp. ana drach. ss. f. Pulvis subt.
Dein. Accipè Conservæ buglossi, & borraginis, ana drach. iij. cum æquali quantitate Syr. è Limonibus & rosis siccis. Fiat Conditū. s.a.

For young Children. For young *Children,* there is nothing better or fitter then *Bole Armoniack,* or *Terra Lemnia,* with a little *Tormentill* roote, or *Citron pills,* made into fine Powder, and mixed with their meates, butter, and broths; for their breakfasts. And because they are not much to be tampered with by internall medicines, annoint the region of their heart with oyle of *Hypericon,* every morning and evening: or with *oleo Scorpionium,* or *oleo corcino:* or else let them commonly weare next their skin over their heart, such a *Quilt* as this.

Take of red Roses 2. drams, red saunders, red corrall, & spodium, of each one dram, Zedoarie,

lignum

lignum aloes, cynnamon, cloves, citron pill, saffron, of each halfe a dram.

Sew it up in a peece of red Sarcenet or Calico, moysten it with a little Rose-vineger; so heat it and apply it warme. And when it waxeth dry moyst it, and heate it so againe.

And take this note by the way. Note.

When you suspect a *Childe* to have the wormes in a contagious time, use not *Wormseed*, nor those common trifles; but order him as in danger of Infection: for that disease comming of so much putrefaction as it does, is apt to receive contagion, as tinder to take fire. Give it (therefore) ten or twenty graines of this *Powder* following.

Take of Harts-horne one dram, citron pill, rootes of Angelica, and Tormentill, Rheubarb, and Coralline, of each halfe a dram.

Make all into a fine powder; and give the aforesaid quantity in a little *Carduus* water, sweetned with some sugar.

After the taking of any of these *Antidotes*, abstaine from all meat and drinke for two or three houres. And then eate a piece of *Bread* and *butter* strewed with a little grated *Nutmeg*. Or *Bread* and *Sallet-oyle*, spiced with the powder of *Tormentill* rootes. Or a piece of *Bread* sopped in *White-wine*, allayed with a little *Vineger*. *Breakfasts.*

Let your *Dinner* be about high noone, and then eat not of above two or three several dishes. Your *Supper* at five or sixe a clocke in the evening, and then let one dish suffice. For it is a pretty saying, *Dinner and Supper.*

and worth the noting. *In the Morning a little is enough, at Noone enough is but a little, but at Night, a little may be too much.*

Bed time. Goe not to bed till three or foure houres after Supper, lest sleeping upon a full stomacke, you hinder digestion. And so I bid good night to the *second Point of Dyet.*

Repletion & Evacuatiō. *The third Point, is Repletion,* and *Evacuation.* When you arise in the morning rub your sides, armes, thighes, and legs downward gently, your clothes being on, combe your head and rub it. Hake, spit, and blow your nose, to evacuate the excrements of your head and stomacke. Then assay to make water, and to goe to stoole, and labor to bring your body to this dayly custome. For *The body ought especially to bee kept free from superfluities:* saith *Galen. lib. 1. de Differ. Feb. cap. 4.* Therefore if you be costive, use some *suppository* or *Clyster*; and suffer not two whole dayes to passe without such evacuation.

For Phlethoricke people. It is necessary that every one that hath so much understanding, doe learne to know whether he be *Phlethorick* or *Cacochymick*; If *Phlethorick* (that is full of bloud, as those that live in high feeding) it will appeare by his high colour, full veynes, pulse greater and more frequent then it used ordinarily to be, pursinesse, heavinesse and dulnesse of body, and such like signes. If you bee costive, take a common *Clyster* first; then be *let bloud*, according to the appointment of some skilfull *Physitian*, and so ordered afterwards according to Art.

If *Cacochymick*, that is, full of grosse and corrupted humors, (which will appeare by the palenesse and ill colour of the face, defective strength, and the like. He must be well purged, which none but a *Physitian* can safely prescribe, and that upon examination of his *Body* and *Vrine*. *For Cacochymick.*

But as a generall rule, all doe appoint some purging medicine twice or thrice in a weeke, to keepe the Body free from the increase of superfluous humors. To this purpose the *Pills of* Ruffus (which are common in every Shop) are very apt and good. Or, if you please use these of mine, whereof I had happy experience in the last great Visitation. *Generall purgings for all sorts.*

Rs. Aloës Rosata, unc. I. Bradwels *Pilles.*
Rhabarbari, Croci, ana drach. ʒ iij
Myrrha, drach. 6.
Santali citrini, drach. I.
Ambari grisei, scrup. I.
Cum syrupi de succo citri, q. s.
fiat s. a. Massa Philularum.

Make *Pils* of 8. 10. or 12. graines a piece; and take 2 or 3. at a time; either at bed time, or after the first sleep: you may take them in *Syrup of Roses*, or *conserve of Violets*: or if you will, in the yolke of a reare egge. And it is good to drink after them when you rise in the morning, in cold weather a little draught of *white Wine* mixed with *Balme-water*. In hot weather, *white-Wine* and *Succorie-water*, with a drop or two of *oyle of Vitriol* in it.

But those that cannot take *Pills*, may have this *Syrup* made for them. which for his excel-

lent vertue in this case, is called *Syrupus Divinus*, **the Diuine Syrup.**

Syrupus Divinus Sancti Ambrosii.

Rs. Cort. citri, rad cappar. berber. santal. rub. & citrin. spodii, ana drach. 1. Carryophyll. borrag. bugloßi, mellissa, cichorei, ana unc. 1. Acetosa, Hepaticæ, marrubii, ana unc. ss. Thymi, Epithymi, Scariola, Rhabarb. fol. sena, rad. polypodii, ana drach. 1. Succorum absynthii, fumariæ, ebuli, Plantagenis, Myrobalanorum Chebul. & citrin. ana drach. 6.

Cum sacchari li. 2. ss. fiat Syrupus s. a. & Cum aceti succi cydoniorum q. s. reddatur dulcè acidus.

Take two or three spoonefuls of this, more or lesse as it workes: But keepe very warme, for it causeth sweat as wel as seidge. In a Manuscript of my Grandfather BANISTERS, I finde this called St. AMBROSE *his Syrup*. The same a little altered is in RENODÆVS *his Disponsatorie*; and hee hath added two drams of *Diagredium*. Let men of judgment doe as they please; I like it best as I have set it downe. RENODÆUS gives it this Title (not acknowledging any Author) *Syrupus qui reddit corpus mundum à superfluitatibus; & per consequens, cor, cerebrum, hepar et omnia alia membra confortat.* Which commendations agrees with my Title: for it is worthy of all commendations.

That Morning that you take your *Purging Medicine*, you must forbeare your other *Antidote*.

What Purge for women with Childe.

Women with childe, must be kept solluble onely with

with mild *Suppositories*, and gentle *Glysters*, wherein a little new drawne *Cassia* is to be used. Or else a milde *Potion* made with some *Pectorall Decoction*, and a little *Cassia*: for stronger purgatives, will endanger abortion. But these ought to be directed by a good *Physitian*.

Young children also with a *Violet comfit*, (for a *Suppository*) dipped in sweet sallet oyle: or else a little *Cassia* newly drawne, dissolved in a small draught of *Chicken-broth*; or a little *Manna* in the like broth, or in posset-drinke. *For young Children.*

Beware of Bathings, especially in open standing waters, within the Region of the Aire infected. *Bathings.*

If *Urine* or *Menstrua* stop, repaire speedily to the *Physitian* for counsaile. *Courses stopped.*

Fly *Venus* as farre as you may, for in these times she has but an ill name. *Venus.*

Sweat comming easily of it selfe, and within dores (the house being well aired) is good, so it exceed not. But abroad it is dangerous. *Sweat.*

Lastly, it is good to keepe open all *Issues, and running sores*; because *Nature* will labour to expell any venom to such a Common-sewer. *Issues.*

The fourth Point, is Exercise and Rest.

Lazinesse encreaseth superfluous humours, and over-violent labour, wasteth away the nourishing ones. But moderate exercise (*ad ruborem non ad sudorem*) stirreth up and nourisheth *Naturall heate*, helping *Concoction* and *Evacuation*; if also it be used in seasonable times and convenient places. *Exercise how.*

The *best Exercise* is walking with a little stirring *What.*

of

Where. of the armes. The *Time*, in the morning: and the place, eyther in a pure ayre abroad, or in a purified ayre at home, in some large roome, where is little or no company, by the heate of their bodies and breaths, to distemper the Aire. But at all times beware of taking cold; for great colds and rheumes doe easily putrid Feavors, and they as easily prove *Pestilent*.

Sleepe and Watching is the fifth point:

Sleepe eyther immoderate or unseasonable, hindereth digestion, and causes crudities, quels the vitall and dulls the *Animall Spirits*. *Watching* also over-much, dries up and inflames the good Bloud, and weakens all the powers of Nature.

Let your *sleepe* therefore be seasonable, and not superfluous. Not upon your dinner, unlesse custome commands it; and then take it but vapping for halfe an houre or so, sitting in a Chaire upright.

Three houres at least after a light Supper goe to Bed; where let five or sixe houres suffice for sleepe. Lye conveniently warme, the Chamber dores and windowes being shut to exclude the night ayre. But beware of sleeping or lying on the ground or grasse: for the nearer the earth the more deadly is the Aire. And the immediate stroake of the cold vapors rising from the ground is dangerous at all times.

The Sixt Point of Diet, is Passions of the Mind.

Passions. All kindes of *Passion*, if they be vehement, doe offer

offer violence to the Spirits; yea though they be of the better and more naturall sort.

As *Laughter* (if unbridled) doth runne even life out of breath, and greatly perplexeth the Body: in so much as the brest and sides are pained, the breath is straitned, and sometimes the Soule it selfe, is (as I may say) laughed out of her skin. *Laughter.*

For so it is recorded of CHRYSIPPVS, That onely upon the sight of an *Asse* eating Figges, he brake into such an unmeasurable laughter, that he fell downe and dyed. *Examples.*

And XENXIS that excellent Painter (who made a most curious beautifull Picture of the *Spartan* HELEN) upon the sight of a very ill-favoured old woman, burst out into such a profuse laughter, that he laugh'd himselfe to death.

Now this is a disease of the Spleene, called *Risus Sardonius*, with which I have knowne some of my acquaintance not long agoe grieved. Note.

But sometimes *immoderate Ioy*, lives not to the age of *Laughter*, when it bindes the vitall Spirits so close together that it choakes the heart instantly: For so SOPHOCLES the *Tragedian*, receiving a wonderfull applause of the people for the last Tragedy he wrote, was so over-joyed at it, that he became a Tragedy himselfe and dyed upon it. *Ioy.* *Examples.*

The like is recorded of one RHODIAS DIAGORAS, who when he saw his three Sonnes all at one time crowned with victory at the Olympian games, ranne to meet them: And while hee embraced them in his armes, and they planted their Garlands on his head, hee was so overcome with

joy, that he turned theyr Ensignes of victory into the penons of his Funerall.

Sorrow. *Sorrow* on the other side afflicts the Heart, disturbes the Faculties, melts the Braine, vitiates the humours, and so weakens all the principall parts; yea, sometimes sinkes the Body into the grave.

Examples. As ADRASTVS King of the *Argives*, beeing told of the death of his Sonne, was taken with so violent a *Sorrow*, that he fell downe and dyed immediatly.

And so IULIA the Daughter of *Iulius Cæsar*, and wife to POMPEY, when shee heard the tydings of her Husbands death, made that houre the last witnesse that she had liv'd only to heare it.

Anger. *Anger* is also so furious a Passion, that it violently disturbes the Spirits and Faculties; as appeares by the shaking and tossing of the Body too and fro; the fierie sparkling of the Eyes, the colour comming and going, now red, now pale; so that all the humours appeare to be enflamed (especially *Choller*,) and the Spirits hurried this way and that way: sometimes thrust outward, and presently halled in againe. By which violent motions an unnaturall heat in the Spirits, and corruption in the humours are ingendered. Hereupon many times follow *Burning Feavors, Palsies, violent Bleedings, losse of Speech, and sometimes Death it selfe.*

Examples. NERVA the Emperour being highly displeased with one REOVLVS, fell into such a fury against him that he was stricken therewith into a *Feavor*, whereof he dyed within a few dayes after.

WEN-

WENCESLAVS King of *Bohemia*, in a rage conceived against his *Cup-bearer*, would needs kill him presently with his owne hand, but his endeavour was his owne deaths man, striking him with a *Palsey*, that shooke him shortly after into ashes.

VALENTINIANVS the Emperour, in a fierce fury would needs destroy the whole Country of *Sarmatia*; but his unruly rage *brake a veyne* within him, and his owne *life-bloud* ended his bloudy designe.

In the yeare of our Lord 1523. A poore old man in the North part of *Devonshire* (dwelling in a part of a little Village called *Little Podderidge*) came to a Worthy Knights house (Sir THOMAS MONKE by name) dwelling in the same Parish, (which was called St. *Merton*) in whose house I at that time was. And the old man standing at the Buttery hatch to receive some Beere: because the Buttery mayd did not presently fill his Tankerd at his call, he fell into such a fury against her, that with the very passion, hee presently fell downe, was taken up for dead; was with much a doe by me recovered to life and sence, but never spake againe, and dyed within two dayes after.

Feare likewise gathers the heat and Spirits to the heart, and dissolves the Brayne, making the moysture thereof shed and slide downe into the externall parts, causing a chilnesse and shaking over all the Body; and falling upon the gullet, makes one to swallow when they should speake: It abuses the Fancie and Sences, brings a Lethar- *Feare.*

gie upon the Organs of motion, and condemnes the heart to deadly suffrings.

Examples. As CASSANDER the sonne of *Antipater* upon the sight of ALEXANDER *the Great*'s statue, was stricken with such a terrour, that he could hardly make his legs leave trembling so farre as to carrie him out of the place.

Nay to come nearer to our purpose. In the last great Plague-time here in *London*, in *Anno Domini* 1625. One *George Bicker-staffe* a Taylor dwelling in *Silver-Street*, having charge of the house of the Right Honourable the Lord WINDSOR in *Mugwell-streete*, (where I then Lived) and comming thither one Evening in the twilight; as he was standing all alone in the Parlour, sudainly a great noyse came ratling downe the Stayres, from the upper roomes. At which (although my selfe have beene eye witnesse of manly valour in him at other times) hee was so beyond reason affrighted, that hee ran out of the house into the Street, halfe breathlesse, and almost speechlesse, looking very ghastly; which made many inquire the cause; which as soone as hee could make them understand, some boldly ventur'd in, and found nothing but a Fawne, that had been tyed up in the Garden, and was now got loose, and (the Hall doore being left open) had got up into the great Chamber. The neighbours made themselves merry with the Taylors manhood: But hee went home (it being the Fifteenth day of *October*) fell into a *Feavor*, which turned within a few dayes into the *Plague*, whereof hee dyed

dyed on the Six and twentieth day of the same moneth: having continued in perfect health from the beginning of the Contagion to this fore-mentioned houre of his mis-informed feare. Now this Feare did not arise from danger of Infection, and yet it drew it on. How much more then does the feare of the same cause worke it? I need bring no Examples for proofe: for in every place I heare living witnesses of such as dyed of the *Plague*, stricken onely with the feare of it: And therefore I cannot thinke any mans ignorance can plead against it.

How Feare brings Infection.

Yet I will give a reason for it; because of all Passions, *Feare* is the most pestilently pernicious: *And this it is:* Feare enforces the vitall Spirits to retire inward to the heart: By which retyring they leave the outward parts infirme, as appeares plainly by the paleneſſe and trembling of one in great feare. So that the walls being forsaken (which are continually besieged by the outward ayre) in comes the enemy boldly; the best spirits that should expelled them having cowardly sounded retreat: In which with-drawing, they draw in with them such evill vapours as hang about the outward pores; even as the Sunne drawes toward it the vapours of the Earth. And hence is it, that *Feare* brings *Infection* sooner then any other occasion.

The way of curing Passions.

This therefore; and all other *Passions* must (by a wise watching over our selves) be beaten off, whensoever they but offer to set upon us. But these are diseases of the *Soule*, whose *Physicians* are

are *Divines.* They must *Purge* out the *Love of this World, and the distrust of GODS Providence, minister the Cordials of Faith, Hope, Patience, and Contentednesse*; and *Ordaine the strict Dyet of Holy Exercises.* Wee that are *Physitians* to the *Body*, are but *Chyrurgians* to the *Soule*; wee can but talke of *Topicall remedies*; as to apply *Mirth, Musicke, delightfull businesse, good Company, and lawfull Recreations*; such as may take up all time from carefull thoughts and passionate affections: Then have wee done. And so have I now with the sixe Points of *Dyet*; and likewise with the first part of my *Method*, which is *the way of Preservation.*

The Manner of taking Sicke.

The second Part (which now succeeds) discovers the *Manner* and *Signes* of being Infected.

It strikes first at the Heart.

The *Manner* is, that *It strikes chiefly at the Heart*, (as I sayd in the *Definition*:) which is apparent by this, that at the first Infection or instant of being taken, the *vitall Faculty sinkes*, and languishes, the whole strength of the Body is suddainly turned to weaknesse; the *vitall Spirits* are grearly oppressed and discouraged. Whereas the *Animall Faculties* commonly remaines (for a while) in good plight, and perfect in the use of *Sense, Vnderstanding, Iudgement, Memory*, and *Motion. The Naturall Faculties* also is not so presently hurt, but there is *Concoction* and all other functions performed by the *Liver, Stomacke, Guts, Reynes, Bladder*, and other parts, as *Nature* requireth. Though indeed

indeed in a little time (the *Venome* being very strong) *these* and the *Braine* also are overcome. As appeares by the *Symptomes* that follow; as *Lethargies, Frenzies: Vomitings, Fluxes, &c.* which I shall reckon up in the Conclusion.

Take notice therefore, That as soone as the venemous matter strikes to the Heart; that the *Contagion* has now found out the Prince of the *Vitall parts*: who if hee want armour of proofe to resist (eyther of Naturall strength, or forged out by *Arts Cyclops*, the *Physitian*) is presently taken prisoner by his venemous enemy; who soone after takes possession of the *Arteries*, and *Veynes*. *Signes and Symptomes.*

In this conflict; the *Pulse* (which useth to be the truest intelligencer of the Hearts well or ill-fare) becomes now languishing, little, frequent, and unequall. *Languishing*, by reason that Native heate lessens, and a heate contrary to Nature increases: *Little*, because oppressed: *Frequent*, from Natures strife: *Vnequall*, partly from the Feavor, and partly from the Malignant vapour that besiedgeth the Heart. Concerning the *Pulse* also, *Rodericus à Castro, de Peste Hamburgensi*, has this Signe in these very words. *Manus, dum Medico porrigunt Pulsum, quodam modo retrahuntur cum tremore; quod à veneno fit cor ipsum pungente, & Signum mihi diutina experientia indubitatum est, ut eo solo sapissimè Pestilentem affectum cognoverim.* This have I also tryed and found true. *The Pulse.*

And from this ground did I find another that never

never fayled me; If in reaching out the hand the former signe appeared not; then if I suspected it to be the *Plague*, I would touch the Pulse something hard, and if it were the *Plague* it would not fayle *Cum tremore manum retrahere*. The reason is, the stopping of the course of the *Pulse* drives the *venome* something back to the heart, by which is caused a kind of suddaine Passion.

The Eyes. The next *Signe* is, the enemies Ensigne hung out at the windowes: The *Eyes* are various in turning, and sometimes fiery shining; the lookes sad, and the Face changing colour: which shew that the radicall humour begins to waste, and the Spirits to waxe dry and enflamed.

Giddinesse. Then followeth *Lightnesse or Giddinesse of the Head*; Drouth, and Bitter tast in the mouth, which proceed from the superfluitie of Choller, aggravated by the mixture of the *venemous* vapours.

Vomiting. *Vomiting* likewise of vitious matter, being (according to redundancie of any of the humours) sometimes waterish, of *Flegme*; sometime yellow or greenish, of *Choller*; sometimes leaden or blackish, of *Melancholy*. But this is from the virulencie of the *Venome*, vexing the veynes and fibres in the coate of the Stomacke: not from any strength of Nature to expell the poyson; as appeareth in that no ease, but increase of accidents succeedeth the exoneration.

Hicket, or Convulsiō in the Stomack. After which, followes a painfull *Hicket, or Texing*; by the progresse of the *venome* working convulsively on the fibres of the Stomacke.

Short-

Shortnesse of breath also, and often *sighing* shew the heart is enflamed, and would faine exchange the over-heated ayre within the body, for that which is coole without. *Shortbreath and sighing.*

Then begin the *Spirits to sink*, through the fierce gripe of the venemous vapour that now insults over the yeilding heart. The externall parts become cold and shake-ripe, while the internall are over-hot with the inflammation of the Bowels. *Sinking of the Spirits, and Feavor.*

By this time the venom is gotten up into the watrish humors of the *Braine*, and infecting them, causeth *Head ache*: while the hot vapours (getting betwixt the two mother membranes) cause painefull prickings there, whereupon follow restlessenesse of the Body, and *Lacke of Sleepe*, and upon these *Frenzie*, except the Braine be full of moysture; and then the head is over-heavie and *Lethargick*. *Paines in the Head.* *Lacke of Sleepe.* *Extreame Drowsinesse.*

Sometimes also the Venom workes it self from the substance of the Braine into the *Sinewes*, causing *Cramps*, and *Convulsions*. *Cramps and Convulsions*

The *Urine* is altogether untrue, therefore unworthy the fellowship of faithfull signes. And the most faithfull, are the *Soares, and Spots* (if they be right) called *Gods Tokens*. *Urine utterly false.*

But before we describe them, let me expresse my sorrow for what I had dayly observation of, in the last great Visitation. Many undertooke the cure of the Plague then, who knew no more then to *sweat the Patient*, and apply *outward drawing medicines to the Soares*; nay the *Chyrurgerie worke* *The Authors observation.*

was well performed by some, and yet I dare say many dyed for the lacke of skill to encounter these symptomes now specified. And yet there are many moe such; all which I will reckon up, to see if I can shake the consciences of such impudent *Quack-salvers*, as dare without learning venture to enrich themselves by filling Graves.

There is commonly,

1 *Trembling of the heart, fainting or sowning.*
2 *A Feavor, though not easily discerned at first.*
3 *Cardialgia, commonly called Heart-ache.*
4 *Vomiting, and Loathing in the stomacke.*
5 *Extreame Thirst, and vile taste in the Mouth.*
6 *Head-ache, and pricking paines there.*
7 *Swimming, or Vertigo.*
8 *Losse of Memorie, and Foolish behaviour.*
9 *Want of sleepe.* 10 *Delirium, or Frenzy.*
11 *Convulsions, or Cramps.*
12 *Lethargie, or extreame Drowsinesse.*
13 *Sharp paines in the Eares.*
14 *Opthalmia, or inflamation of the Eyes.*
15 *Bleeding at the Nose.*
16 *The tongue and mouth enflam'd and furr'd.*
17 *Spitting of Bloud.*
18 *Squinansie.* 19 *Pleuresie.*
20 *Very short Breath, and continuall sighing.*
21 *Drye Cough.* 22 *Iaundise.*
23 *Swelling of the Belly with externall paine.*
24 *Colick, and Iliak Passions.*
25 *Extreame Costiuesse.* 26 *Wormes.*
27 *Flux of the Belly: eyther Lieuteria, or Diarrhæa.*
28 *Bloudy Flux.*

29 *Swel-*

29 *Swelling of the Testicles very painefully.*
30 *Suppression of Vrine.*
31 *Extreame heate, and paine in the Backe.*
32 *Swelling of the Feet and Legges with intollerable paine.*
33 And sometimes, *Such immoderate Sweat horribly stinking, that it affrights the Physitian from his course of sweating the Patient, and yet for all this sweat the deadly danger increaseth.*

And not one of these *Symptomes* can bee cured by the common *Method* of such cases: Because of the *venemous quality* that is mixed with them.

When I had well informed my selfe of these things, and saw how little they were regarded of others. I was stricken with wonder to see, with what peaceable consciences some men went a killing. And I began to doubt whether it were not better for a man to be at peace with Ignorance, then to carry his trembling heart in his hand, as I did al that time. Yet then it pleased God to blesse my labours and counsailes, and to let a very small number faile under my advice.

But to goe forward, I must enlarge my selfe a little in the discovery of the most faithfull and apparent *Signes* (which are *the Botch, the Blayne, the Carbuncle, and the Spots called Gods Tokens:*) because the *Searchers* doe sometimes mistake. *The faithful Signes.*

The *Botch*, is a hard *Tumor*, rising in the glandulous parts called the *Emunctories*; which are in three places on each side of the Body: viz. *under each eare* (or sometimes under the *Lowes of Chin*) in the *Arme-pits* and *in the Groynes*. This *Tumor* lyes *The Bubo, or Botch.*

some-

sometimes very deepe in the flesh, onely to bee found by feeling, nay sometimes also scarcely to be felt; but if you touch the place there is paine. But for the most part it swelleth out to the bignesse of a Nutmeg or a Wall-nut, yea even to the size of a mans fist, or a penny loafe. Also sometimes it is round, sometimes ovall; sometimes long and slender as ones finger. I saw a Boy of ten yeares old in *Seething-lane*, that had one risen in his left arme-pit, which raine from thence backeward upon the shoulder blade, making a Semicircle thereon, and so turning downward toward the backbone: as if under the skin had been layd a good big cord in the forme almost of a *Sickle*. The Boy was not heart-sicke but at the first taking, and by Gods blessing and good meanes, this tumor sunke againe, and vanished without any suppuration.

But some againe are flat, broad, and spreading even over halfe the *Thorax*, (as I have seene one.) They are of colour various, according to the humour prædominant. At the first it is commonly somthing moveable, but grows afterward more indurate and fixed. It rises for the most part with a pricking paine; and as it growes greater is more dully painefull; and seemes to the Patient as a weight or burthen.

It commeth of a venomous matter, putrifying and poysoning the bloud which is thicke, grosse, and excrementitious of it selfe, and something flegmaticke. Nature therefore labours to drive forth this venom into the emunctories, which

are

are the sinkes and receptacles of excrementitious humours.

When they rise under the *Lawes* they shew the strength of the *Braine*; in the *Arme-pits* of the *Heart*; and in the *Groines* of the *Liver*. According to the quantitie of the humors infected, so the Botches are bigger or lesse, and moe or fewer in number; and according to the malignancie of the humour are their colours whiter, redder, more blewish or blackish, whereof the latter is still the worse.

The Blayne, is a kinde of *Blister*, somewhat like one of the *Swine-pocks*, of a Straw-colour for the most part; but sometimes of a blewish or leaden colour, (but then it is apt to turne to a Carbuncle) and when it runneth affords filthy matter of the like complexion. Round about the Blister, there is a red fierie circle (yet nothing so fiery as that of the *Carbuncle*) the whole taking up the breadth of a groat, sixe pence, or nine-pence: I have seen the breadth of a large shilling, but very rarely. These will rise in any part of the Body or limbes, sometimes one alone, sometimes two or three, but never many. When the matter is runne out, the hoven skin falls and dryes up to a crusty scab, and so falls off. *The Blayne.*

These shew, that Blayne is strong to expell the venom speedily, and that the humors infected are not superabundant. For many that have these, are not sicke at all, and the most recover with good looking to.

The Carbuncle, is a little venemous pustle with *The Carbuncle.*

a broad compasse of a deepe rednesse about it wonderfull angry, and burning like a fire-coale; thence comes his name *Carbunculus*. It rises like a little Blyster, producing an ash-coloured, or else a blackish crust. Sometimes it rises in many pustles like burnt blysters on the outer skin; which being broken and the matter runne out, the like crusty escar growes over it till it fall off. It appeares in any part of the Body or Limbs; many times on the Breast, sometimes in the face, I have seene one on the very tip of the nose. With it goes alway these evill companions, *Itching*, *Inflamation*, and *Irrosion*; for it is so full of burning poyson, that it consumes the flesh, and will in a short time (if it be not well looked to) eate so deepe and large a hole, as if the flesh were hollowed with a hot iron.

It ariseth from the same cause with the *Botch*, but the Bloud is more hot, blacke, thicke, and fæculent; proceeding for burnt *Choler*, or *adust Melancholy*.

The Tokens. *The Spots* (otherwise called *Gods Tokens*) are commonly of the bignesse of a flea-bitten spot: sometimes much bigger. Their colour is according to the prædominancie of the humor in the body: namely *Red, or reddish if Choler*; *Pale-blew* or *Darke-blew* if *Flegme*; and *Leaden or Blackish* if *Melancholy* abound. But they have ever a circle about them. The *Red ones* a *purplish-circle*, and the others a *redish circle*. They appeare most commonly on the the breast and backe: and sometimes on the neck, armes, and thighes. *On the Breast and Back*, because

because the *vitall Spirits* strive to breath out the venom the neare st way. In some bodyes there will be very many, in some but one or two; or very few; according to the quantity of the venom, and the strength of the Spirits to drive them out. They usually shew themselves on the 3. 4. 5. or 7. day; Sometimes not till death, the venom yet tyrannizing over the dead carkas. Somtimes they appeare together with the sores; but for the most part without. The cause is the venemous matter condensed and hardened in the act of penetrating the the pores of the skin; if they be skilfull dissected in the dead body, you may finde some halfe way deep into the flesh, & some in muskles of the Brest have bin followed with the incision knife even to the rib bones. The reason why they are thus congealed is, the thicknes of the venemous matter, and the coldnesse of it: for it is the most *Phlegmatiche* part of the blond, yet mixed also with the other humors according to the colors. They appeare in dead bodies most, because *Nature* fainting in her labor to thrust out the venom through the skin, lifes heat going out, the privation therof, and the nearnesse of the outward aire do congeale thē presently. & because manytimes at the last gasp nature gives the stoutest struggle, it comes to passe they are not sō far thrust forth as to appeare, til death.

All these Symptomes must be looked to very diligently and skilfully. As for the Sores, there are many good and known medicines, and hands skilful enough in *Chyrurgical* way. And I understād the *Colledge of Physitians* have a Booke now comming

forth

Whether the Tokēs bring alwayes certain Death, as is believ'd

Mr. IOHN BANISTER.

forth full of good Medicines. Therefore I will here desist. But me thinkes one puls mee by the sleeve, and askes me what I meane, to say that all these *Symptoms* must be looked to; Doe I meane the *Tokens*? (for they were the last of them.) Yes, even the *Tokens*; my *Grandfather* in a Manuscript of his of the *Plague*, affirmeth that he recovered some that had the best colored of them, and those but few also. And I have often heard my Father (who was an honest true tongu'd man, and a skilfull *Physitian*) say: that in the yeare 1593. my Mother (being then visited with this sicknesse) had (besides a *Carbuncle* under the tip of her left left eare) *two Spots* on her breast. And shee was recovered, and lived till the yeare 1629. yet *the spots* appeared together with the *Carbuncle*, which is accounted a prognosticke to have no hope of curing the soare, or caring for the *life of the Patient*. To this, let mee joyne an experience of mine owne, in *the last dreadfull Visitation, Anno* 1625. My selfe did in *Golding-lane* recover *a woman* that was sicke of the *Plague in Childe-bed*, (and that very case alone is rarely cured) who besides other *Symptomes*, as her *suddaine taking*, *faintings*, and *Pestilent Feaver*; had *two Spots* on her breast of a reddish colour with purple circles. I discouraged not those about her, because I meant to try what might (by Gods assistance) be done, the Childe dyed, but she recovered, and is alive at this day.

Now if any man shall say, these last were spots of a *Malignant Feaver* onely. I answer, they were

not

not Purple but Red ones, and circled with purple Circles, so are not the faint Spots.

But if my skill in these *Spots* shall yet bee doubted, Know that this was when there dyed betwixt Foure and five Thousand of the *Plague* that weeke: And I will beleeve no man that shall tell mee, that any Malignant Feavor must not needs turne to the *Plague* it selfe within the ayre of *London* at that time.

Thus much for the *Signes* of the *Pestilence* in them that Live.

There remaine also some few other *Signes* besides these, by which you may know *a Body to be dead of the Plague*, though neyther *Soare*, nor *Token* appeare. *Other signes of the dead of the Plague.*

Heurnius sayes, they are knowne from others that dye of the *Plague*, by these Markes. *The Nose lookes blew, sometimes blackish blew, as if it had beene beaten or bruised. The like Colour is in the Eares and Nailes. And their Bodies are ever worse coloured then other dead bodyes bee.* But adde to this one Signe more, approved by Experience and standing with good reason. *viz.* That whereas other dead Bodies must bee layed out straight while they are warme, or else when they are cold they will bee too stiffe to be streightned: In those of the *Plague* (or Poysoned either) the flesh is soft, and the joynts limber and flexible, after the Body is cold. Which shewes the vilenesse of Putrifaction in all the humors, and most parts of the Body. Heurnius *de Peste.*

And now having found out (by certain Signes) the way to know this *Sicknesse* from all others: It will not be amisse out of learned Authoritie to teach you how to know, whether a man at the first taking or soone after, be likely to be recovered or no.

To know whether a man taken with the Sicknesse, may be likely to recover or no.

If one be taken with the first Signes of *Sinking of his Spirits, causlesse Sadnesse, shortnesse of Breath* on the suddaine, that hee cannot forbeare *Sighing*, yet knowes no cause why; *Sick heartednesse, &c.* If this happen at his Meate, or presently after; let him if hee can, *Vomit*: If he offer and cannot: Helpe him with a little *Warme-water and Oyle*: Or dip a feather in *Linseed oyle*; or *Oyle of Scorpions*, and thrust it into his throat. Then: or if he be taken betwixt Meales or Fasting. Make this *Draught* for him:

Take of *Bole-Armoniack*, j. *dram, powdred.*
Juice of Oranges, halfe an ounce.
White Wine, an ounce.
Rose-water, ij. *ounces.*
Mixe them together, and give it.

If hee *Vomit it up againe*, it is a Signe the *venome* is abundant, and has gotten great power over the vitall parts. Therefore wash his mouth with a little *white Wine*, and give him the same Potion againe. If hee againe cast it up, repeat the Wine lotion, and this Potion againe, three times. This is taken out of the second *Canon of Avicen*, by *Guaynerius*, who testifies upon his owne knowledge,

ledge, that never any that at first kept it without Casting it up againe, dyed of that *Sickness*.

GUANERIUS was an excellent skilfull *Physitian*; And AVICENNA was accounted a *Prince of Physitians*, they may therefore be beleeved. Yet I would have none so superstitious in the certainty of this safetie; as generally all are in the deadlinesse of the *Tokens*: Of which, I am perswaded any might recover that have the best coloured of them; but that the custome of Ignorance hath driven away all use of meanes upon the very appearance of the *Spots*. This I durst not hide; yet perhaps like *Cassandra*, I may bee but laugh'd at for telling the truth. But this is no time to laugh. *Let every Man* rather bee to his owne Soule and Family *an* AARON, *to take with speed his Censor of Repentance, and fill it with fire from the Altar (of the exceeding great and precious Promises of* CHRIST) *and put the Incense of faithfull Prayer thereon; and runne quickly, and make an Attonement: for there is wrath gone out from the Lord; The Plague is begun.*

2. Pet. 1. 4.

Num. 16. 46.

In the Great Visitation, Anno, 1625.

I made these Preservative Compositions.

Preservatives Inwardly.

1

Y *Electuarie* (which I call *Antiloymon.*

The price is 2. s. an *Ounce*.

The *Quantity* one or 2. *Drams* on a knifes point.

2 My *Plague Powder*, 9. d. a *Dram*.

The quantitie, *halfe a Dram*, in *White-wine*, *Carduus water*, or *Posset-ale*.

3 My *Powder of Life*. This is used onely in very weake bodies for *Preservation*, and in *Cure* is beyond my modesty of Expression. But I reserve to my selfe how it is to be used.

The price is 3. d. a *Graine*.

And the ordinary *dose*, is 8. 10. or 12. *graines*.

4 For the more Ordinary sort of People, I had (with happy successe) also (I praise God) My *Liquor of Life*.

The price 5. s. a *Pinte*.

The quantitie at once, 2. 4. or. 6. *spoonefuls*; as the Age or strength requireth.

But obſerve that theſe *Quantities* are for *Preſervation* onely : But in *Cure* of the *Infected*, they muſt be doubled. *Note.*

1 Alſo, *Lozenges*, or *Troebisks* to hold in the Mouth. At 12. pence an *Ounce*. *Outward.*
2 *Pomanders*, 5. s. a peece.
3 *Sweet Waters* for *Spunges*, 3. s. 6. d. a *pinte*.
4 *Sweet Waters* to be caſt on a hot Fire-ſhovell to *perfume* a Chamber, 3. s. a *pinte*.
5 *Perfumes to burne*, wherewith to ayre *Cloaths*, — 16 pence an *ounce*.

All theſe are *temperate* and *Catholicall*, that is generally fit for all *Conſtitutions*. And were *All* the Inventions of my Grand-father Mr. IOHN BANISTER that famous both *Phyſitian* and *Chyrurgion* in this Citie. And now if any ſhall deſire them, I will quickly Prepare them againe. I will not brag what they did, nor court mens beleefe like a *Mountebanck*. I am knowne to many, and the Iudious are like enough to truſt me by that I have written.

I live in *Golden Lane*, over againſt the Signe of the Golden *Flower de Luce*.

The Lord of Heaven in mercie looke downe upon this Citie.

FINIS.